



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

this able and well-written pamphlet with profit. The author first emphasizes Jesus' relation to the law; then he proceeds to show the use Jesus makes of the beginnings of the history of redemption; and at last he speaks of Jesus' appeal to the testimony of Moses to himself. The sayings of the apostles are merely touched upon, when necessary for the completion of the Savior's teachings.—NICHOLAS M. STEFFENS.

Die socialen Verhältnisse der Israeliten. Von D. Frants Buhl. (Berlin: Reuther & Reichard, 1899; pp. 130; M. 2.) To all students of sociology in its historical forms and manifestations this unpretending book of Professor Buhl will be very helpful. It is prepared by a scholar of the first rank, who is intent, not on spinning theories, but on giving facts. After two introductory chapters, one on the land of Israel as a basis for its economic life, and one sketching the social and economical development, the author takes up in detail the various branches and elements of social activity among the Israelites, as the family, clan, and tribe, the political constitution, citizenship, property, occupations, money, taxes, etc. In the many points on which light is dim and conclusions uncertain, and therefore disputed, the discussion is as far as possible objective, and the results which can be regarded as fairly certain are put forward. Such topics are those of the matriarchate, the population, and the year of jubilee. Every thorough-going student of the history of Israel will give this book an important place among those frequently consulted by him.—*Untersuchungen über die Erzväter bei den Propheten bis zum Beginn des babylonischen Exils.* Von Rudolf Hollmann. (Dorpat: Karow, 1897; pp. iv + 84; M. 1.) Hollmann writes with good sense and scholarly ability on the problems connected with the passages in the pre-exilic prophets dealing with the patriarchs. It is striking that there is very little reference to the patriarchs in these writings, a fact which seems to indicate that these heroes were not prominent in the prophetic religious consciousness. Isaac is mentioned only once, and that in a late Jeremiah passage. Abraham first appears in Ezekiel, though he is probably meant, but not mentioned, in Jer. 11: 5. Of the three patriarchs Jacob is the most popular figure among the prophets, while among the later prophets Abraham is beginning to come forward. There is some evidence that different traditions from those in Genesis were employed by the prophets, but this may be due solely to the prophetic purpose and point of view. Hollmann gives a good deal of attention to the

critical discussion of the details of the passages brought forward, and while the net result of the whole investigation is only negatively instructive, yet it is useful to have the facts gathered in so handy a form and treated with such candor and evident ability.—*Lehrbuch der alttestamentlichen Religionsgeschichte*. Von Dr. Rudolph Smend, Professor an der Universität Göttingen. Zweite umgearbeitete Auflage. (Freiburg i. B.: J. C. B. Mohr (Paul Siebeck), 1899; pp. x + 579; M. 18.) This is a thoroughly revised edition of Smend's admirable handbook and is in many respects a great improvement upon the first edition. No user of the book in its original form could help being annoyed at the author's evident failure to make his divisions and order of thought prominent or even clear. In the new edition a careful analytic table of contents is given and followed in the treatment. The important points in the paragraphs are indicated by spacing the emphatic words. Sections and paragraphs are rearranged in better order. In contents also, as well as in form, the book is carefully revised. Almost every page discloses some alterations. In footnotes the contributions of recent literature are discussed. Thus Gunkel's *Schöpfung und Chaos*, Hackmann's and Volz' discussions of Isaianic thought, and a score of other important works receive attention. We have not discovered any important changes in Smend's point of view or opinions. It is to be hoped that this new edition will lead many who have not yet read the work to do so, as it is one of the most stimulating and attractive books on the subject of Israel's religion.—GEORGE STEPHEN GOODSPEED.

Erklärung der Propheten Micha und Joel, nebst einer Einleitung in die Prophetie. Von Dr. J. T. Beck, weil. o. Professor der Theologie in Tübingen. Herausgegeben von Jul. Lindenmeyer. (Gütersloh: Druck und Verlag von C. Bertelsmann, 1898; pp. vii + 246; M. 3.60.) Johann Tobias Beck must be classed with the older school of orthodox interpreters, although he professed to have departed from their errors. He published several works in the sphere of the doctrinal and practical, and he left a number of exegetical notes which have been prepared for publication since his death by appreciative friends. The book here noticed has fifty-five pages of introduction to prophecy as a whole, eight of introduction to Micah, 134 of notes on Micah, and fourty-four of notes on Joel. In the general introduction our author makes his opinion clear throughout that the prophet was so enfolded in the spirit of God that he considers all events and conditions in